CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellaneous Selections.

DR JOHNSON'S SERMON

WRITTEN FOR THE FUNERAL OF HIS WIFE.

(Continued from our last.)

To Christians the celebration of a funeral is by no means a solemnity of barren and unavailing sorrow, but established by the church for other purposes.

First, for the consolation of sorrow: secondly for the enforcement of piety. The mournful solemnity of the burial of the dead is instituted, first, for the consolation of that grief to which the best minds, if not supported and regulated by religion, are most liable. They who most endeavour the happiness of others, who devote their thoughts to tenderness and pity, and studiously maintain the reciprocation of kindness, by degrees mingle their souls in such a manner, as to feel from their separation a total destitution of happiness, a sudden abruption of all their prospects, a cessation of all their hopes, schemes, and desires. The whole mind becomes a gloomy vacuity, without any image or form of pleasure, a chaos of confused wishes, directed to no particular end, or to that which, while we wish we cannot hope to obtain; for the dead will not revive; those whom God has called away from the present state of existence, can be seen no more in it; we must go to them, but they cannot return to us.

Yet to show that grief is vain, is to afford very little comfort; yet this is all that reason can afford; but religion, our only friend in the moment of distress, in the moment when the help of man is vain, when fortitude and cowardice sink down together, and the sage and the virgin mingle their lamentations; religion will inform us that sorrow and complaint are not only vain, but unreasonable and erroneous. The voice of God, speaking by his Son and his apostles, will instruct us, that she, whose departure we now mourn, is not dead, but sleepeth; that only her body is committed to the ground, but that the soul is returned to God who gave it; that God, who is infinitely merciful, who hateth nothing that he has made, who desireth not the death of a sinner; to that God who only can compare performance with ability, who alone knows how far the heart has been pure or corrupted, how inadvertency has surprised, fear has betrayed, or weakness has impeded; to that God who marks every aspiration after a better state, who hears the prayer which the voice cannot utter, records the purpose that perished without opportunity of action, the wish that vanished away without attainment; who is always ready to receive the penitent, to whom sincere contrition is never late, and who will accept the tears of a returning sinner.

Such are the reflections to which we are called by the voice of truth; and from these we shall find that comfort which philosophy cannot supply, and that peace which the world cannot give. The contemplation of the mercy of God may justly afford some consolation, even when the office of burial is performed to those who have been snatched away without visible amendment of their lives: for, who shall presume to determine the state of departed souls, to lay open what God hath concealed, and to search the counsels of the Most High?——But, with more confident hope of pardon and acceptance may we commit those to the receptacles of mortality, who have lived without any open or enormous crimes; who have endeavoured to propitiate God by repentance, and have died, at last, with hope and resignation. Among these she surely may be remembered whom we have followed hither to the tomb; to pay her the last honours, and to resign her to the grave: she, whom many who now hear me have known, and whom none who were capable of distinguishing either moral or intellectual excellence, could know without esteem or tenderness. To praise the extent of her knowledge, the acuteness of her wit, the accuracy of her judgment, the force of her sentiments, or the elegance of her expression, would ill suit with the occasion.

Such praise would little profit the living, and as little gratify the dead, who is now in a place where vanity and competition are forgotten for ever; where she finds a cup of water given for the relief of a poor brother, a prayer uttered for the mercy of God to those whom she wanted power to relieve, a word of instruction to ignorance, a smile of comfort to misery, of more avail than all those accomplishments which confer honour and distinction among the sons of folly.—Yet, let it be remembered that her wit was never employed to scoff at goodness, nor her reason to dispute against truth. In this age of wild opinions she was as free from scepticism as the cloistered virgin: she never wished to signalize herself by the singularity of paradox: she had a just diffidence of her own reason, and desired to practice rather than dispute. Her practice was such as her opinions naturally produced: she was exact and regular in her devotions, full of confidence in the divine mercy, submissive to the dispensations of Providence, extensively charitable in her judgments and opinions, grateful for every kindness that she received, and willing to impart assistance of every kind to all whom her little power enabled her to benefit: she passed through many months of langour, weakness, and decay, without a single murmur of impatience, and often expressed her adoration of that mercy which granted her so long time for recollection and penitence. That she had no failing cannot be supposed: but she has now appeared before the Almighty Judge; and it would ill become beings like us, weak and sinful as herself, to remember those faults which, we trust, eternal purity has pardoned.

Let us, therefore, preserve her memory for no other end but to imitate her virtues; and let us add her example to the motives to piety which this solemnity was, secondly, instituted to enforce.

It would not, indeed, be reasonable to expect, did we not know the inattention and perverseness of mankind, that any one who had followed a funeral, could fail to return home without new resolutions of a holy life; for who can see the final period of all human schemes and undertakings, without conviction of the vanity of all that terminates in the present state? For who can see the wise, the brave, the powerful, or the beauteous, carried to the grave, without reflection on the emptiness of all those distinctions which set us here in opposition to each other? And who when he sees the vanity of all terrestrial advantages, can forbear to wish for a more permanent and certain happiness? Such wishes, perhaps, often arise, and such resolutions are often formed; but, before the resolution can be exerted, before the wish can regulate the conduct, new prospects open before us, new impressions are received, the temptations of the world solicit, the passions of the heart are put into commotion; we plunge again into the tumult, engage again in the contest, and forget that what we gain cannot be kept, and that the life for which we are thus busy to provide, must be quickly at an end.

But let us not be thus shamefully deluded! Let us not thus idly perish in our folly by neglecting the loudest call of Providence; nor, when we have followed our friends and our enemies to the tomb, suffer ourselves to be surprised by the dreadful summons, and die, at last, amazed and unprepared! Let every one, whose eye glances on this bier, examine what would have been his condition if the same hour had called him to judgment; and remember, that though he is now spared, he may perhaps, be to-morrow among separate spirits. The present moment is in our power: let us, therefore, from the present moment begin our repentance! Let us not any longer harden our hearts, but hear this day the voice of our Saviour and our God, and begin to do, with all our powers, whatever we shall wish to have done when the grave shall open before us! Let those who came hither weeping and lamenting, reflect, that they have not time for useless sorrow; that their own salvation is to be secured, and that "the day is far spent, and the night cometh, when no man can work;" that tears are of no value to the dead, and that their own danger may justly claim their whole attention! Let those who entered this place unaffected and indifferent, and whose only purpose was to behold this funeral spectacle, consider that she whom they thus behold with negligence and pass by, was lately partaker of the same nature with themselves; and that they, likewise, are hastening to their end, and must soon, by others equally negligent, be buried and forgotten! Let all remember that the day of life is short, and that the day of grace may be much shorter; that this may be the last warning which God will grant us, and that perhaps, he who looks on this grave unalarmed, may sink unreformed into his own!

Let it, therefore, be our care, when we retire from this solemnity, that we immediately turn from our wickedness, and do that which is lawful and right; that whenever disease or violence shall dissolve our bodies, our souls may be saved alive, and received into everlasting habitations; where, with angels and archangels, and all the glorious host of heaven, thay shall sing glory to God on high, and the Lamb, for ever and ever!

PRINCIPLES OF INTERPRETING SCRIPTURE.

The following explanation of the principles adopted by Unitarians in interpreting the scriptures, is from the Rev. Dr CHANNING'S sermon at the ordination of the Rev. Mr SPARKS, at Baltimore.

I. We regard the Scriptures as the records of God's successive revelations to mankind, and particularly of the last and most perfect revelation of his will by Jesus Christ. Whatever doctrines seem to us to be clearly taught in the Scriptures, we receive without reserve or exception. We do not, however, attach equal importance to all the books in this collection. Our religion, we believe, lies chiefly in the New Testament. The dispensation of Moses, compared with that of Jesus, we consider as imperfect, earthly, obscure, adapted to the childhood of the human race, a preparation for a nobler system, and chiefly useful now as serving to confirm and illustrate the Christian Scriptures.—Jesus Christ is the only master of Christians, and whatever he taught, either during his personal ministry, or by his inspired apostles, we regard as of divine authority, and profess to make the rule of our lives.

This authority, which we give to the Scriptures, is a reason, we conceive, for studying them with peculiar care, and for inquiring anxiously into the principles of interpretation, by which their true meaning may be ascertained. The principles adopted by the class of Christians, in whose name I speak, need to be explained, because they are often misunderstood. We are particularly accused of making an unwarrantable use of reason in the interpretation of Scripture. We are said to exalt reason above revelation, to prefer our own wisdom to God's. Loose and undefined charges of this kind are circulated so freely, and with such injurious intentions, that we think it due to ourselves, and to the cause of truth, to express our views with some particularity.

Our leading principle in interpreting Scripture is this,—that the Bible is a book written for men, in the language of men, and that its meaning is to be sought in the same manner, as that of other books. We believe that God, when he condescends to speak and write, submits, if we may so say, to the established rules of speaking and writing. How else would the Scriptures avail us more than if communicated in an unknown tongue?

Now all books and all conversation require in the reader or hearer the constant exercise of reason; or their true import is only to be obtained by continual comparison and inference. Human language, you well know, admits various interpretations, and every word and every sentence must be modified and explained according to the subject which is discussed, according to the purposes, feelings, circumstances, and principles of the writer, and according to the genius and idioms of the language which he uses.—These are acknowledged principles in the interpretation of human writings; and a man, whose words we should explain without reference to these principles, would reproach us justly with a criminal want of candour, and an intention of obscuring or distorting his meaning.

Were the Bible written in a language and style of its own, did it consist of words which admit but a single sense, and of sentences wholly detached from each other, there would be no place for the principles now laid down. We could not reason about it, as about other writings. But such a book would be of little worth; and perhaps of all books, the Scriptures correspond least to this description. The word of God bears the stamp of the same hand, which we see in his works. It has infinite connexions and dependences. Every proposition is linked with others, and is to be compared with others, that its full and precise import may be understood. Nothing stands alone. The New Testament is built on the Old. The Christian dispensation is a continuation of the Jewish, the completion of a vast scheme of providence, requiring great extent of view in the reader.—Still more, the Bible treats of subjects on which we receive ideas from other sources besides itself; such subjects as the nature, passions, relations, and duties of man; and it expects us to restrain and modify its language, by the known truths which observation and experience furnish on these topics.

We profess not to know a book which demands a more frequent exercise of reason than the Bible. In addition to the remarks now made on its infinite connexions, we may observe, that its style no where affects the precision of science, or the accuracy of definition. Its language is singularly glowing, bold, and figurative, demanding more frequent departures from the literal sense, than that of our own age and country, and consequently demanding more continual exercise of judgment.—We find too, that the different portions of this book, instead of being confined to general truths, refer perpetually to the times when they were written, to states of society, to modes of thinking, to controversies in the church, to feelings and usages, which have passed away, and without the knowledge of which we are constantly in danger of extending to all times and places, what was of temporary and local application. We find, too, that some of these books are strongly marked by the genius and character of their respective writers, that the Holy Spirit did not so guide the apostles as to suspend the peculiarities of their minds, and that a knowledge of their feelings, and of the influences under which they were placed, is one of the preparations for understanding their writings. With these views of the Bible, we feel it our bounden duty to exercise our reason upon it perpetually, to compare, to infer, to look beyond the letter to the spirit, to seek in the nature of the subject, and the aim of the writer, his true meaning; and, in general, to make use of what is known, for explaining what is difficult, and for discovering new truths.

Need I descend to particulars, to prove that the Scriptures demand the exercise of reason. Take, for example, the style in which they generally speak of God, and observe how habitually they apply to him human passions and organs. Recollect the declarations of Christ, that he came not to send peace, but a sword; that unless we eat his flesh, and drink his blood, we have no life in us; that we must hate father and mother; pluck out the right eye; and a vast number of passages equally bold and unlimited. Recollect the unqualified manner in which it is said of Christians, that they possess all things, know all things, and can do all things. Recollect the verbal contradiction between Paul and James, and the apparent clashing of some parts of Paul's writings, with the general doctrines and end of Christianity. I might extend the enumeration indefinitely, and who does not see that we must limit all these passages by the known attributes of God, of Jesus Christ, and of human nature, and by the circumstances under which they were written, so as to give the language a quite different import from what it would require, had it been applied to different beings, or used in different connexions?

Enough has been said to shew in what sense we make use of reason in interpreting Scripture. From a variety of possible interpretations, we select that which accords with the nature of the subject and the state of the writer, with the connexion of the passage, with the general strain of Scripture, with the known character and will of God, and with the obvious and acknowledged laws of nature. In other words, we believe that God never contradicts, in one part of Scripture, what he teaches in another; and never contradicts, in revelation, what he teaches in his works and providence.—And we, therefore, distrust every interpretation, which, after deliberate attention, seems repugnant to any established truth. We reason about the Bible precisely as civilians do about the constitution under which we live, who, you know, are accustomed to limit one provision of that venerable instrument by others, and to fix the precise import of its parts by inquiring into its general spirit, into the intentions of its authors, and into the prevalent feelings, impressions, and circumstances of the time when it was framed. Without these principles of interpretation, we frankly acknowledge that we cannot defend the divine authority of the Scriptures. Deny us this latitude, and we must abandon this book to its enemies.

We do not announce these principles as original or peculiar to ourselves. All Christians occasionally adopt them, not excepting those who most vehemently decry them, when they happen to menace some favourite article of their creed. All Christians are compelled to use them in their controversies with infidels. All sects employ them in their warfare with one another. All willingly avail themselves of reason, when it can be pressed into the service of their own party, and only complain of it when its weapons wound themselves. None reason more frequently than our adversaries. It is astonishing what a fabric they rear from a few slight hints about the fall of our first parents; and how ingeniously they extract from detached passages, mysterious doctrines about the divine nature. We do not blame them for reasoning so abundantly, but for violating the fundamental rules of reasoning, for sacrificing the plain to the obscure, and the general strain of Scripture, to a scanty number of insulated texts.

We object strongly to the contemptuous manner in which human reason is often spoken of by our adversaries, because it leads, we believe, to universal scepticism. If reason be so dreadfully darkened by the fall, that its most decisive judgments on religion are unworthy of trust, then Christianity, and even natural theology, must be abandoned; for the existence and veracity of God, and the divine original of Christianity, are conclusions of reason, and must stand or fall with it. If revelation be at war with this faculty, it subverts itself, for the great question of its truth is left by God to be decided at the bar of reason. It is worthy of remark, how nearly the bigot and the sceptic approach. Both would annihilate our confidence in our faculties, and both throw doubt and confusion over every truth. We honour revelation too highly to make it the antagonist of reason, or to believe, that it calls us to renounce our highest powers.

We indeed grant, that the use of reason in religion is accompanied with danger. But we ask any honest man to look back on the history of the church and say, whether the renunciation of it be not still more dangerous. Besides, it is a plain fact, that men reason as erroneously on all subjects as on religion. Who does not know the wild and groundless theories, which have been framed in physical and political science? But who ever supposed, that we must cease to exercise reason on nature and society, because men have erred for ages in explaining them? We grant, that the passions continually and sometimes fatally, disturb the rational faculty in its inquiries into revelation. The ambitious contrive to find doctrines in the Bible, which favour their love of dominion. The timid and dejected discover there a gloomy system; and the mystical and fanatical, a visionary theology. The vicious can find examples or assertions on which to build the hope of a late repentance, or of acceptance on easy terms; whilst the falsely refined contrive to light on doctrines which have not been soiled by vulgar handling. But the passions do not distract the reason in religious, any more than in other inquiries, which excite strong and general interest; and this faculty, of consequence, is not to be renounced in religion, unless we are prepared to discard it universally. The true inference from the almost endless errors, which have darkened theology, is, not that we are to neglect and disparage our powers, but to exert them more patiently, circumspectly, uprightly. The worst errors, after all, have sprung

up in that church which proscribes reason, and demands from its members implicit faith. The most pernicious doctrines have been the growth of the darkest times, when the general credulity encouraged bad men and enthusiasts to broach their dreams and inventions, and to stifle the faint remonstrances of reason by the menaces of everlasting perdition. Say what we may, God has given us a rational nature, and will call us to account for it. We may let it sleep, but we do so at our peril. Revelation is addressed to us as rational beings. We may wish, in our sloth, that God had given us a system, demanding no labour of comparing, limiting and inferring. But such a system would be at variance with the whole character of our present existence; and it is the part of wisdom to take revelation, as it is given to us, and to interpret it by the help of the faculties, which it every where supposes, and on which it is founded.

To the views now given, an objection is commonly urged from the character of God. We are told, that God being infinitely wiser than men, his discoveries will surpass human reason. In a revelation from such a teacher, we ought to expect propositions, which we cannot reconcile withone another, and which may seem to contradict established truths; and it becomes us not to question or explain them away, but to believe, and adore, and to submit our weak and carnal reason to the divine word. To this objection, we have two short answers. We say, first, that it is impossible that a teacher of infinite wisdom, should expose those, whom he would teach, to infinite error. But if once we admit, that propositions, which in their literal sense appear plainly repugnant to one another, or to any known truth, are still to be literally understood and received, what possible limit can we set to the belief of contradictions? What shelter have we from the wildest fanaticism, which can always quote passages, that in their literal and obvious sense, give support to its extravagances? How can the Protestant escape from transubstantiation, a doctrine most clearly taught us, if the submission of reason, now contended for, be a duty? How can we even hold fast the truth of revelation, for if one apparent contradiction may be true, so may another, and the proposition, that Christianity is false, though involving inconstancy, may still be a verity?

We answer again, that, if God be infinitely wise, he cannot sport with the understandings of his creatures. A wise teacher discovers his wisdom in adapting himself to the capacities of his pupils, not in perplexing them with what is unintelligible, not in distressing them with apparent contradictions, not in filling them with a sceptical distrust of their own powers. An infinitely wise teacher, who knows the precise extent of our minds, and the best method of enlightening them, will surpass all other instructers in bringing down truth to our apprehension, in showing its loveliness and harmony. We ought, indeed, to expect occasional obscurity in such a book as the Bible, which was written for past and future ages, as well as for the present. But God's wisdom is a pledge, that whatever is necessary for *us*, and necessary for salvation, is revealed too plainly to be mistaken, and too consistently to be questioned, by a sound and upright mind. It is not the mark of wisdom, to use an unintelligible phraseology, to communicate what is aboveour capacities, to confuse and unsettle the intellect by appearances of contradiction. We honor our heavenly Teacher too much to ascribe to him such a revelation. A revelation is a gift of light. It cannot thicken our darkness, and multiply our perplexities.

Christian Register.

BOSTON, FRIDAY, DECEMBER 5, 1823.

The State Prison.

We beg to direct the attention of our readers to a candid and well written article on our last page, on the objects and discipline of our State Prison. We fear that the public is gradually losing sight of one great end of its original establishment; viz. that it should be an instrument of *reformation* as well as of punishment, that it has hitherto been rather a school of iniquity, to the younger culprits, than an aid of reformation, no one, we think, who knows the history of the establishment thus far, can doubt. This however, has not been, we conceive, the fault of the immediate governors of the institution, but rather of the original plan of the establishment. It is now admitted on all hands that little can be effected by way of reformation, until the prison is so enlarged as to admit of the convicts' being always placed in solitary confinement during the night.

However assiduous we may be in our endeavours to classify those who are confined together, according to what we may conceive to be their true characters, it will, after all, be impossible to avoid placing some with others who are far more advanced in wickedness, and thus exposing them to the danger of still greater corruption. It is necessary, therefore, if for no other purpose than to prevent further debasement, that the culprits be kept separate. But an additional advantage of this arrangement is, that by solitary confinement they have opportunity for serious reflection, and resolutions of amendment. If their reformation is ever to be effected it must be begun in this way.

The past failure of the institution in accomplishing one of its principal ends, should not be, we contend, any discouragement, but rather an excitement of our efforts still to render it what it was originally designed,—an establishment for the reformation of the wicked. Having learnt by experience the faults of the institution, and being generally agreed on the means of remedy, why should we delay to put these means in operation? Is not an active attention to this business a duty which society owes itself? Especially is it not a duty which it owes to the miserable beings whom it has been obliged to deprive of their liberty—to make amends for the unavoidable errors of past inexperience, by the activity and promptness of its efforts in giving efficacy to the decisions of improved knowledge and dear bought experience?

We understand that Mr Orville Dewey, who officiated at Federal Street Church, in this city during the absence of the Rev. Dr Channing in Europe, is to be ordained on the 17th inst. over the First Congregational Church and Society in New Bedford.

Many of our readers will peruse with interest, we doubt not, the communication which we have inserted this week on the history of the Thursday Lecture. It is to be regretted that more of our citizens do not find leisure to hear the excellent sermons that are usually delivered on these occasions. We are aware that this Lecture, unfortunately, is held on the busiest part of the day, and that many of our citizens find it impracticable to attend. There are, however, it is believed, many of both sexes, who do not attend, but who might, and who, upon a little attention to the subject, probably would so arrange their affairs, as to avail themselves of the advantages of religious instruction afforded by this Lecture.

We are happy in being able to inform our readers, that provision is made for warming the First Church, during the winter season, for the comfortable accommodation of those who may choose to attend the Lecture.

We have attempted a brief abstract of the leading doctrines of the Lecture of this week.

THURSDAY LECTURE.—Dec. 4, 1823.

Text—Romans v. 11. "*And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.*"

After an appropriate introduction, the preacher proceeded to consider, under the following heads of discourse,

1. *The meaning of the word atonement.*

It means *reconciliation*. The word *atonement* is used nowhere in the New Testament, except in this verse; and the original word translated *atonement* in this verse is, in all other instances in which it is used in the New Testament, translated *reconciliation*.

2. *Who it is that receives the atonement or reconciliation.*

It is *man*, not *God*, that receives the atonement or reconciliation. *God* is not the enemy of *man*; it is *man* that has estranged himself from, and become the enemy of *God*, and must be reconciled. The universal Parent has never enstranged himself from any of his children, and therefore never needed to be reconciled, but was always propitious and ready to receive all who would be reconciled and return unto him by repentance and new obedience.

3. *The mode in which this reconciliation is effected.*

It is done by the affecting display of God's love, in the mission of Jesus Christ; and by the united influence on our hearts, of his ministry, teachings, sufferings, death and resurrection.

4. *The joy which flows from this reconciliation.*

ORIGINAL COMMUNICATIONS.

For the Christian Register.

THURSDAY LECTURE.

The Thursday Lecture in the First Church, Boston, is one of the few institutions of our ancestors, whose origin it is now difficult to trace.

As it commenced in the First Church, and was, for a number of years, conducted by its pastors alone, a careful examination of its records might lead to the discovery of its rise and its design.

The Rev. William Emerson, who left a history of this Church, and who was its twelfth pastor, acknowledges himself indebted to Gov. Winthrop for the first notice of this lecture.

The encouragement for instituting it is undoubtedly found in the following decision of the Supreme Magistracy.

In Winthrop's Journal, under date of 1633, it is stated,—"The Governor and Council met at Boston, and called the ministers of all the churches to consider about Mr Cotton his sitting down. He was desired to divers places, and those who came with him desired he might set down, where they might keep store of cattle; but it was agreed by full consent, that the fittest place for him was Boston, and in that respect those of Boston might take farms in any part of the Bay not belonging to other towns, and that "*keeping a lecture*" he should have some maintenance out of the treasury."

Accordingly at Muddy River, then a part of Boston, now Brookline, the Rev. John Cotton had a large allotment of land, which now composes several valuable farms.

On 17th Oct. 1633, the Rev. John Cotton was ordained, in First Church, colleague with the Rev. John Wilson.

There is no doubt that the Thursday lecture was thus early commenced.

The first direct notice, which Winthrop takes of it, is 4 March 1634; and he then alludes to it, as already established. "By order of court a market was erected at Boston, to be kept upon Thursday, the 5th day of the week, *being the lecture day.*"

At this period, and for successive generations, this lecture was treated with singular respect. It was attended, not only by the common people, in Boston, and from the neighboring towns, but also by the civil magistrates, and the Governor and Council.

Here the inhabitants of Boston met to transact, after service, their town business.

Here the affairs of the Congregational Churches in general were discussed and settled.

Here the Governor and Council met to learn their duty in civil as well as religious concerns, from the preaching and the arguments of their clergy.

Winthrop remarks,—"At the lecture at Boston, 7 March 1634, a question was propounded about veils. Mr Cotton concluded, that where, by the custom of the place, they were not a sign of a woman's sobriety, they were not commanded by the apostle. Mr Endicott opposed, and did maintain it by the general arguments brought by the apostle. After some debate, the Governor, perceiving it to grow to some earnestness, interposed, and so it brake off."

"Whatever," says Hubbard, "Mr Cotton delivered was soon put into an order of court, if of a civil, or set up as a practice in the church, if of an ecclesiastical concernmemt."

Allen in his biograpy, article Norton, who was successor of Cotton, in the First Church, says, "A good man, of Ipswich, used frequently to walk to Boston, then a distance of about 30 miles, to attend the Thursday lecture, and would say, that it was worth a great journey to unite in one of Mr Norton's prayers."

Chief Justice Sewall, who died 1st January 1730, Æt. 78, great-grandfather of the late Chief Justice Sewall, mentions, in his private journal, with what deep emotions he first arose to set the tune at the Thursday lecture; and with equal sensibility he adverts to his relinquishment of the practice many years after, when, by reason of advanced age, he detected himself, having set one tune, in falling into another.

Under 8 April, 1697, he says,—"Mr Cotton Mather gives notice, that the lecture is to begin at 11 o'clock, instead of 12, reproves the town's people that attend no better, and says, that it will be an omen of our not enjoying the lecture long, if we do not amend."

On 26 Jan. 1715, he remarks, "A vehement North East storm of snow. But about 16 women and 200 men at Thursday lecture."

"On 4 Oct. 1734, the Thursday lecture was suspended, every other week, to give place to another lecture, at Cambridge, on the alternate Thursday. But, on 11 Dec. the same year, it reverted to its original order."

The only other instance of its temporary suspension was during the siege of Boston, in 1775. The circumstances are thus noticed by Dr Eliot, in his Biographical Dictionary.

"For several months, Dr S. Mather and he [Dr Andrew Eliot, father of the Biographer,] attended the Thursday lecture, but finding it inconvenient, they agreed to bring it to a close, and a farewell sermon was preached on the occasion, which many circumstances concurred to render very solemn and affecting. When the people of the town returned, this lecture was again opened. General Washington and the officers of the American army attended. A fuller assembly has been seldom known. Dr Andrew Eliot preached, and gave a very interesting view of the state of the town, from Isaiah xxxiii. 20. "Look upon Zion, the city of our solemnities Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down."

In modern times, this lecture has been regarded with various degrees of attention. It is preached by the Boston Association, in turns except when they are favoured with the assistance of other brethren, who are providentially present.

Till since the revolutionary war, the Boston association of Congregational ministers was confined to those of this description, in Boston.—Besides these, it has since embraced several from neighboring towns.

It has, at times, been a question among those who support this lecture, whether from the small numbers, whom it convenes, it be not expedient to alter the time of its service, or else occasionally to suspend, or wholly to abandon it.

But the considerations, which have prevailed, in favour of its continuance, are, that it is an observance not only venerable for its antiquity, but useful in its influences; that it furnishes those who have leisure, with the opportunity to profit by the instructions not only of their own pastors, but also of those, whom otherwise, they could seldom, if ever, hear; that, if but few convene, yet the benefit of ordinances is not always to be estimated by the numbers who attend on them; and that it affords a convenient place of resort for societies to transact their business, and for brethren in the ministry of the gospel to listen to each other's pulpit services, and to converse on subjects of a common interest.

For the Christian Register,

FEMALES IN THE HOUSE OF CORRECTION.

Mr Reed.—The vigorous and judicious measures adopted by the Mayor and Aldermen of this city, in dispersing the depraved inmates of houses of infamy, and the efficiency of the Police Court in sentencing to the House of Correction these unhappy females have been highly applauded by our virtuous citizens. About eighty of these outcasts have been arraigned, convicted of being "lascivious persons," within the statute, and sentenced to the House of Correction; part of the new prison being appropriated for such a receptacle until the House of Correction, authorized by the City Council, shall be erected at South Boston. The attention of many philanthropic persons, of both sexes, has been drawn to the forlorn and pitiable condition of these culprits, who after suffering the confinement, and being subject to the labor, to which they are sentenced, are discharged, again to pursue their career of infamy and self-destruction, again to ensnare and corrupt the other sex. Many, commiserating the condition of these unhappy women, and being friendly to the best interests of society, are desirous of giving an opportunity to many of these persons to reform by the establishment of a Penitentiary, Asylum, or Refuge.

It is proposed to examine this subject, with reference to the individuals in question who inhabit this city; to give some information of similar establishments elsewhere; to suggest arguments in favour, and opposed to the benevolent scheme; and to show that it is the solemn duty of society to attempt, by way of experiment, the reformation of many of these unchaste females. We acknowledge that it is a delicate subject, and that it should be discussed with caution; but we must not be *too* fastidious, for the welfare of the young is closely connected with the purification of the community, and practical persons *must* publicly discuss a subject involving consequences so momentous to society. I bespeak a candid examination of the statements and observations that follow, and hope ample discussion will take place before any measures are adopted in relation to one of the most important and difficult topics to which the public attention can be invited. This class, and that which is discharged from the State Prison, afford to the philanthropist, patriot, and christian, the means of active benevolence and of benefitting society, far exceeding, it is thought, all other moral and pious exertions for the reformation of mankind.

Magdalen Hospital, in London, was opened in the year 1758, under the patronage of many distinguished citizens of that metropolis, "for the relief and reformation of wretched outcasts from society." The following is a tabular view of the result of the experiment, for 49 years.

Table of admission and discharges, from the first institution, August 10, 1758, to Jan. 1, 1807.

Reconciled to friends, or placed in service	2468
Troubled with incurable disorders	101
Died - - - - -	72
Discharged at their own request -	560
Discharged for improper behaviour -	498
	3699
In the house, January 1, 1807	76
Total	3775

Thus, *two thirds* of the number discharged have been rescued from a coure of vice; "a very considerable number are since married," and have been made respectable members of society; those who deceased have had spiritual admonition and instruction; and the benefits of the institution have been highly, and as it is believed, justly, appreciated.

All applicants, whom the committee consider sincere in their professions, and who, after a rigid inquiry, are considered as having given a true relation of themselves, and are in health, are admitted to the *probationary* ward; and a separation of those of different descriptions and qualifications, is established. Each class is entrusted to its particular assistant, and the whole is under the inspection of a matron. The women are instructed, and obliged to labor. Pains are taken to find out their relations and friends, to bring about a reconciliation, to place them in a reputable service, or to procure them the means of obtaining an honest livelihood.

Besides the above institution there is another in the city of London, for similar purposes, styled the *London Female Penitentiary*, and the *Refuge for the Destitute*, which embraces other persons in addition to vicious women. The success of these institutions is stated to be equal to the expectations of the founders, and such as to entitle them to the patronage of the inhabitants of that city.

The Philanthropic Society of Edinburgh instituted, in the year 1797, the *Magdalen Asylum*, for the purpose of reclaiming to habits of virtue and industry, convicts, chiefly of the female sex. It is under the patronage of distinguished persons in the northern metropolis of Great Britain.

In the year 1817 several benevolent individuals devised a scheme to reclaim the vicious women in *this city*. An act of incorporation was granted the beginning of the present year, and the association took the name of the *Penitent Female's Refuge in the City of Boston*. The affairs of the institution are conducted by four gentlemen, Directors, and twelve gentlemen,

Managers. A pious and respectable couple occupy the house, and with the aid of a matron, superintend and govern the inmates, who are regularly instructed in their moral and religious duties, and contribute by their daily labour, to the support of the establishment

To be continued.

For the Christian Register.

Mr Reed.—From my youth I have had a high regard for the character, talents, and piety of the late Dr Samuel Worcester of Salem. When, therefore, a volume of sermons from his pen was announced from the press, I embraced the earliest opportunity to obtain one, in the hope that, although it might contain views of the great doctrines of religion, not fully accordant with my own, I should nevertheless be entertained, enlightened, and edified by it. This afternoon I commenced reading this volume, and was pretty well entertained and edified by the three first sermons; on commencing the fourth sermon—from Romans vii. 13—I was constrained to pause; not on account of any dissatisfaction with the subject, or the manner of treating it, but for the purpose of ascertaining by comparison whether I was not reading a sermon which I had seen many years before in print. How well my suspicions were grounded, any person may learn, by comparing this sermon with Vol x. of the Christian Observer, p. 140, et seq. I beg not to be considered as intending any reflection upon Dr Worcester, by this communication. My only object is to inquire of the editor of this volume of sermons, whether there is any evidence of Dr Worcester's having written the article alluded to, in the Christian Observer. If not, I cannot but feel it a duty to recommend to him *stricter fidelity*, in superintending any future edition of these sermons. I would also suggest the importance, in all cases, of extreme caution in publishing the private papers of men after their decease. The want of caution in such a case may often unjustly dishonor the dead, and injure the influence of the living. Worcester County.

For the Christian Register.

Mr Reed.—In a work of fiction lately published by Louis Bonaparte, there is an affecting picture of the horrors and cruelties of war, which is somewhat curious, considering its original; and it is likewise expressed in a manner strongly indicative of its being the language of actual occurrence and feeling. He is describing a field of battle:—"A thousand voices addressed me in the most rending manner, imploring assistance. One expired in asking for it; another in repulsing, through the convulsions of death, the proffered hand! Our own wounded could not be distinguished from those of the enemy. I thought myself on those infernal plains, where the guilty groan for ever, and have no resource, because they are watched over by no providence. I know not what secret voice arose within me against war.—I have seen a father, a brother, and a son, even after the heat of battle, cut the throat of a defenceless old man; I have seen the brains of an infant beat out in its cradle; and a young girl dying under bloody embraces! I have seen men go like sheep to certain death, led on by the phantoms of honour and glory.—I have seen men considered as vile and brittle instruments, which other men threw away, and broke to pieces without regret. And I have heard a minister of state say, that he had *spent* so many men in a campaign!" L.

For the Christian Register.

GOOD NATURE.

Much has been said in favour of good nature, and very deservedly. Its negative merit alone is very considerable. It is an entire freedom from that misjudging self-love, which leads men to be offended where no one has injured us, or even intended disrespect. An exemption from this error is no less convenient and comfortable for ourselves, than its cultivation is just to others; for no one is at peace with himself, or benevolent to others, whose wounded pride is meditating revenge. This is not the only instance, where to be just is to be happy. It seems to be an equitable law of our nature, that our self-complacency should be often mortified, and just in proportion to the extravagance and unreasonableness of its own claims, and its disregard to the rights and feelings of our fellowmen. The best security for tranquillity at home, is to acquire and cherish the approbation of our own minds, and this is the best shield against many causes of disturbance from without.

If an acquaintance chooses to pass by us without a salutation, we may ascribe his neglect to caprice, or to any thing, which we need not investigate or regard. Good nature is the soil from which kindness, generosity, & magnanimity spontaneously spring up and flourish. In connexion with good principles of action, good nature is sufficient to form an estimable character.

GENERAL INTELLIGENCE.

Vermont Legislature.—The Vermont Legislature closed a session of four weeks on Friday the 7th inst.—Among the laws passed was a bill extending the jurisdiction of Justices of the peace to all accounts where the debt side of the Plaintiff's book shall not exceed one hundred dollars, requiring attachments of real estate to be recorded by town clerks; and a bill increasing the trustees of the University of Vermont.

A resolve passed requiring the Governor to appoint some person to collect information of the Deaf and Dumb children in that state. A report of a committee recommending the passage of a law enacting that the electors of President and Vice President shall be chosen by the freemen of the state of Vermont by general ticket, was on motion by Mr Chase dismissed.

The steam boat North Carolina, it is said, sunk on Tuesday, 11th ult. 40 miles below Wilmington, with a cargo worth $20,000.

Colonization Society. We publish this evening the first Report of the New-York Colonization Society, which has just issued from the press in a handsome pamphlet of 30 pages. The appendix contains a variety of documents relating to the affairs of the Society, and the African Colony at Montserado. We have not found time this morning to examine the pamphlet with sufficient attention, to enable us to give an analysis of its contents.

The Report appears to be drawn up with fairness and candour, on a subject which has given rise to much discussion and different opinions. It is presented to the public under the sanctions of a Board of Officers and Managers, who, it will be seen, are among our most respectable citizens.

We understand that new societies are organizing in the southern states; and it is hoped that those already in existence will not be permitted to languish, until a fair experiment be made of the utility of such institutions. By the third article in the constitution of the New-York Colonization Society, any person paying one dollar annually, or thirty dollars at one time, may become a member. *N. Y. Statesman.*

Consequences of Rum Drinking. We are informed, that, on the 22d ult. two children in Leicester, were found in such a state of intoxication, as to cause great alarm to their parents, which induced them to procure medical aid, by means of which, they were, probably, saved from a premature death. On the recovery of their senses, they informed that there was yet another, in the same situation, in which they were found. Immediate search being made, he was discovered, but, alas! too late, his jaws were fixed, and every effort to administer relief, proved fruitless, and he died, a guiltless victim to that fell destroyer, which daily causes so much misery to mankind.

It appears, that these children had found a bottle, which was kept concealed in a stone wall, near where they lived, by some rum-drinker, who, probably, did not choose that others should know how much he drank, and they partook freely of it, without being aware of its dangerous consequences.

If every day's experience, did not convince us, that agument and reason, are alike lost upon the victims of intemperance, we should suppose, that a circumstance like the foregoing, might, at least cause them to pause and to ponder, before they advance farther in the path, which, they must know, will lead them to inevitable destruction. *Mass. Spy.*

The Cherokees.—The United States commissioner, and the commisioner from the state of Georgia, returned to Washington in that state, without having been able to conclude a treaty with the Cherokees, for the sale of land. Some of the citizens of Georgia have government titles; and we suppose the following lines from Wordsworth will be quoted by them to show their authority to eject the poor aborigines from their property, for which they hold a title from the Creator;

——The simple plan,
That they should take who have the power,
And they should keep who can.

It is stated that the poor Indians have peremptorily refused either to sell any part of their lands, or to admit the alledged claims of any one, contending that they only are the legal owners.

Illinois. The expedition destined to explore, select, and make the route, for the Canal, which will unite the waters of the Great Lakes with the Mississippi, have commenced their labors. The Edwardsville Spectator says that, from the zeal, talents, and enterprise, of the gentleman employed in it, the most favorable results may be fairly anticipated.

New-Jersey Legislature. The following bills are now under the consideration of the N. Jersey Legislature:—A bill to reduce the rates of interest, from 7 to 6 per cent. A bill to prevent the imprisonment of poor debtors; and bills authorizing the construction of the Delaware and Raritan Canal.

Natchez. The information from Natchez, of the 4th Nov. by way of Port Gibson, is that "The inhabitants are all moving in, and the hum of business and the motions of the busy throng greet the senses where lately the dread tyrant stalked about in fearful majesty."

Gold. The mine of N. Carolina continues to yield its treasures. The editor of the Cheraw Intelligencer says he has just seen a lump weighing 50 penny weights, with a number of smaller pieces.

The Medical Class in the University of Pennsylvania exceededed 400 at the commencement of the term.

The Minister Plenipotentiary from Colombia, Mr Zalazar, Mr Gomez, Mr Vallenilla, and others attached to his suit, have arrived in Washington. Mr Palacios, Consul General from Colombia, also arrived, in company with the Minister.

The New-Orleans Advertiser, of the 7th says, upwards of 60,000 dollars in specie, have been received in two small vessels from Mexico, within the last two days.

The Mayor of New-Orleans, having received an important anonymous letter, has invited the writer to call at his office and receive $500 reward, if his information is true.

Some apprehensions had existed of a conspiracy among the negroes.

Cross cut canal.—From an undoubted source we are enabled to communicate the important fact, that the Commissioners appointed by a resolution of the last legislature of Maryland to survey the route of a canal to unite the waters of the Patapsco river with those of the Potomac, have finished the examinations and surveys connected with this object. They have ascertained the practicability, and located the route, of a canal from the *Western Falls of the Petapsco to Liganor creek* and thence down the Monocacy river to its mouth where it empties into the Potomac. The distance of the Canal will be about 80 miles—in the course of which, there will be about *nine hundred feet* lockage, and a *tunnel from two to three* miles in length.—The supply of water will be abundant. After surveying and examining all the points of country which apparently offered facilities for effecting the communication in view, the Commisioners have ascertained that the only practicable route is the one just described—We make this statement, in general terms, for the satisfaction of many who have looked with anxiety to the result of this survey. *Baltimore American,*

Canal Revenue. Eleven hundred dollars were received for tolls, upon the Erie canal, in one day, last week, at Albany.

The Erie Canal is about being closed for the winter season by ice; but as the Canal is nearly level, except at the locks, might not carriages be constructed to travel on it better than on the ordinary roads, and with heavier loads?—or why not construct Rail Ways?

The Burlington (Vt.) Sentinel notices the arrival in that town of a Lady and Gentleman from Liverpool whence they sailed on the 8th of Sept. having performed the whole distance of their journey by means of a *water communication.*

The corporation of Yale College have resolved to erect a new Chapel for that institution, the present one being too small to accommodate the increased number of students.

One ton and a half of specie passed through Utica last week for the westward, principally from Massachussets.

A letter from Lexington, Ky. received in this city mentions that Mr Clay had left that place for the city of Washington, but that so painfully was he afflicted by a pulmonary affection, that his friends were apprehensive he would be unable to reach the seat of government by the meeting of Congress. *Demo. Press.*

The last National Intelligencer contains 19 new advertisments of Boarding Houses, re-opened at the city of Washington, 16 of which are kept by ladies.

A person was lately arested and brought before the Police Court, in Portsmouth, on a charge of beating his cattle unmercifully and for profane swearing. He was convicted, and sentenced to pay a fine and costs.

The managers of the American Colonization Society, determine to send, if possible, three ships with colonists this winter to Liberia, Africa. They are now detained only for want of funds.

On no former occasion have we seen as many Members of Congress on the ground so early as at present. This early repair to the seat of government may be, in a good degree, attributed to the probability (which we understand will be realized) of a contested Election for the Speaker's chair, and to the desire of the Members to represent their constituents on that question, certainly not the least important which will arise during the Session. The persons generally spoken of, within our range of information, as likely to be voted for to fill the Speaker's Chair, are Mr Barbour, Mr Clay, and Mr Taylor, each of whom have heretofore occupied that honourable station, which is beneath the ambition of no man. *Nat. Int.*

A memorial to Congress is in signing in Newport, for indemnity for spoilations committed by French vessels from 1793 to 1800, including French captures which have been rejected under the Florida treaty.

Trouble in Barbadoes. A letter from Barbadoes, of October 20, says—"We have had sad doings here; an attempt of a daring character was made to burn the town last Saturday night; and last evening an infuriated mob of white people attacked and literally levelled to the ground, the Methodist Chapel, a large and beautiful brick building, and the Parson named Shewsbury, was obliged to fly for his life."

The writer of another letter, same date, says, he fears this affair will end in serious consequences to the peace and comfort of the island.

Hayti.—We have received the Haytien journal Le Propagateur, to the 1st August inclusive. It contains some excellent essays, political and economical. The writers in it take an interest in the struggle of the Spaniards against the French, and express just sentiments respecting the issue. The Medical Faculty being very populous in the United States, the following paragraph of the Haytien Journal, which implies an opening for business, may not be without some attraction here.

The number of physicians in Hayti is below what is called for by the amount of population. Those whom we have are, for the most part, residents in our cities. The sick in the country rarely see them; in many instances they are wholly deprived of their presence. *National Gazette.*

Mexico.—A declaration of war has been issued by the government of Mexico, against Spain.

FOREIGN ARTICLES.

*** *By an arrival at New-York, intelligence from England has been received as late as Nov. 1. We have made a few extracts in relation to the affairs of Spain.*

We learn from good authority, that it is a settled point that France is to continue the military occupation of Spain to a certain extent, and for a definite object, namely, until the Government of Ferdinand is entirely and firmly established.—In pursuance of this plan, Cadiz will be occupied by 10,000 troops, Madrid by 5000, and 15,000 will take up positions along the line of the Ebro. One great point which it is intended to accomplish, if possible, is the entire disbanding of the Spanish army, as now constituted, and to remodel it upon a totally different system. It is hoped that this will materially accelerate the restoration of internal tranquility. *Courier.*

It is confidently said that the Duke d'Angouleme has demanded the pardon of the French refugees, who have been made prisoners in Spain.

It is not against the principles of freedom in Europe alone, that the Holy Alliance intend to limit their operations; but every effort, according to the advices received this day from Paris, is also to be made to put down, what these Legitimates call Revolution in America, and in conformity with this vast and gigantic resolution, the Emperor Alexander has recalled all his accredited agents from the Brazils, and an expedition is forhtwith to be forwarded from Spain under the flag of that nation, against the *Republic of Colombia.* This expedition is to consist of twelve thousand soldiers, nominally Spaniards, but fitted out at the expense of France, attended by French artillery and engineer officers, and the necessary number of priests and licenced spies, who may, by bribery, fraud, and fanaticism, prepare the way for tyranny. *Lon. Morn. Chron.*

The Courier of October 24 observes, "We understand that the Goverment think the state of affairs in our West India colonies so urgent that they have determined to send out the reinforcements in vessels of war, instead of transports; and it is said two line of battle ships will convey the regiments now under orders to Barbadoes.

Sir H. Douglas, recently appointed Governor of New-Brunswick, is a gentleman of literature and science. He is the author of a production entitled "the Crisis of Spain," and to him the world is indebted for some useful inventions.

A Scotch Soldier, a pensioner, who said he was 106 years of age, was committed to prison in London for begging in the streets. He said his name was Allan Johnson; that he enlisted under the Duke of Argyll, in the service of George II. against Prince Charles; that he was in the "Culloden War," and at the battle of Bunker Hill, where he had three brothers killed. He remarked, that he had no friends and could find but one man in his native town who knew him.

The military force of Sweden is estimated at 49,605 men, and their annual pay amounts to 4,855,622 crowns.

Mission to Africa.—We have great satisfaction in announcing that our three enterprising countrymen, Dr Oudenay, Major Denham, and Lt. Clapperton, who left London on the interesting and hazardous expedition, the discovery of the course of the Niger, under the authority of government, in 1821, arrived at Bornou, in the centre of the continent of Africa, in February last, and were exceedingly well received by the Sultan of that kingdom. The doctor is to remain at Bourou as British vice-consul, while the other parties pursue their inquiries as to the course of this long sought river. *London paper.*

A long paper in the Asiatic Researches, vol. 15th, by Messrs. Hodgson and Herbert, gives the height of a number of the snowy peaks of the Himlaya ridge of mountains, from a survey—from which it appears that the highest of these peaks has an elevation of 25,589 feet, or four English miles and three quarters. This is three quarters of a mile greater than the height of Chimborazo, the most elevated of the Andes.

In the London papers the society of Friends are said to have raised and expended a larger sum for the succor of the Greeks in their present struggle, than has been furnished by all the other denominations of Christians together, in the British dominions.

A society is forming in Lancaster, whose object is to establish a school, upon an extensive scale, for the education, at a cheap rate, of the daughters of clergymen whose livings do not afford the means of provision for their families. The chief mover in this benevolent undertaking is the Rev. W. Carus Wilson, vicar of Tunstal.

Dr Baillie, who died lately in England, was considered as the head of the Medical profession in that country. He was brother of Miss Joanna Baillie, whose poems and series of plays on the passions have acquired for her much celebrity.

The Golden Cross, Charing-Cross, and the adjoining buildings in London, are to come down, and a splendid building is to be erected in its site like the Pantheon at Rome.

A tread mill, now erecting at Manchester England, is calculated to employ, at one time, one hundred and thirty-eight criminals.

Three new observatories have been established in the countries the most remotely situated from each other; at Nicolajaw, on the border of the Black Sea, at the Cape of Good Hope, and in New Holland.

The Parchment containing the grant of the freedom of Aberdeen to Dr Johnson, once the property of Mrs Piozzi, and recently sold by auction at Manchester, is now in the possession of an eminent bookseller in Bond-street, London.

The receipts at a Musical Festival given in York, England, recently, amounted to £15,000 (over $66,-900.) Expenses £8000. The balance given to four charities.

A letter from Rome, (Italy,) says, "Jerome Bonaparte has lately taken up his residence in the palace of Lucien, which the latter quits, as he is about to leave Europe for America, and is selling off all his property preparatory to his departure."

MARRIED,

In Groton, Mr Nathaniel Shattuck, of this city, to Miss Zoey Green.

In Marblehead, Mr Benjamin P. Rowell to Miss Sarah, daughter of Mr Jonathan Blanley, of Marblehead.

In Wrentham, Mr Thomas Tucker to Miss Harriet R. Davis.

In Salem, Mr Zachariah Brooks, of Kennebunk-port, to Miss Lydia Wilde.

In Saco, Moses Emery, Esq attorney at law, of Wiscasset, to Miss Sarah C. Thornton.

By the Rev. Mr Frothingham, Benj. A. Gould, Esq. to Miss Lucretia D. Goddard.

DIED,

In Dedham, on Friday last, Mr Joseph Draper, aged 84.

In this city, Miss Melancy Ann, daughter of Eliphalet Williams, Esq. aged 16.

This morning, of a consumption, Mrs Lucretia Davis, aged 34, wife of Mr Isaac Davis. Funeral from his house No. 28 Hanover St. Sunday afternoon, half past 3; relations and friends are requested to attend without further invitation.

At Sea on his passage from Aux Cayes, Mr Edward Holoen, of this city.

In Plymouth, Mr Samuel Drew, a soldier of the revolution.

In the last Marietta paper is registered 140 deaths within the township of Marrietta, since the first of July last.

In 1820, 41 persons died at Paris, of the small Pox. In 1821, 122; and in 1822, 1236!

Massachusetts Peace Society.

THE annual meeting for the choice of Officers, and other important business, is to be holden in the Vestry of the Old South Church, in Boston, on TUESDAY, the 9th of Dec. at half-past 3 o'clock, in the afternoon. A general and punctual attendance of the Members is easnestly requested.

Dec. 5. T. M. HARRIS, *Rec. Sec.*

Pew Wanted.

WANTED to hire, a Pew in the Rev. DR CHANNING'S church; one in the Gallery would be preferred. Inquire at the counting room of the Christian Register. Nov. 28.

Seamstress.

A respectable young woman (who sews very neatly) is desirous of obtaining a situation in a family, as a seamstress, for moderate compensation. She can give the most unexceptionable recommendations, and refers to Mrs Bowers, No. 14 Newbury street. Nov. 28.

Boyer's Dictionary.

For sale at this Office, very cheap, Boyer's French and English Dictionary, Edinburgh edition. Also Butler's Analogy of Natural and Revealed Religion—Buck's Theological Dictionary—Kirke White's Remains.

WANTED a number of copies of No. 7, Vol. II, of the Christian Register.—Those subscribers who do not keep regular files of the paper will confer a favour on the editor by sending the above number, by mail or otherwise, to this office.

Family Prayer Book.

JUST published, and for sale by Cummings, Hilliard, & Co.

"A Family Prayer-Book: containing forms of morning and evening prayers for a fortnight; with those for religious societies and individuals: second edition, revised and enlarged."

FOR sale at this office, one set of Wakefield's translation of the New Testament; also Butler's Analogy, second hand.

POETRY.

From the N. Y. American.

We are not conscious of doing injustice to the feelings or affections of men, when we say that a woman's and a mother's heart alone could have conceived, and possibly a woman's pen only could have portrayed with such exquisite tenderness and truth as in the following lines, the thousand nameless ties that bind a mother to her child. Immersed as men for the most part are in business or in pleasure, mingling with the active scenes of life, and living, as it were, abroad in the world, their affections, as well as their sorrows, are controlled or diverted by many conflicting occurrences, and when grief for some heart-rending privation seeks to indulge its holy and hallowing melancholy, care is at hand, and the imperative call of duty to one's condition in life, to check the gushing tear. Not so with woman; her life is one of comparative seclusion, *home* is her world—and there she is to be seen, such as in happiest hours she is imaged forth, by "youthful poets when they love." When sorrow intrudes upon this scene, it comes unbroken by other claims, and dwells there alone and unmitigated.

Hence it is, and from the early, anxious, but fon cares, which nature has exclusively allotted to the mother towards her offspring, that the poet is justified in saying,

"There is none
In all this cold and hollow world, no fount
Of deep, strong, deathless love, save that within
A mother's heart."

A MOTHER'S LOVE.

From the Seige of Valencia, a poem, by Mrs Hemans.

Gonzalez.

We have but
To bow the head in silence, when heaven's voice
Calls back the things we love.

Elmina.

Love! love! there are soft smiles and gentle words,
And there are faces skilful to put on
The look we trust in—and 'tis mockery all;
A faithless mist, a desert-vapour, wearing
The brightness of clear waters, thus to cheat
The thirst that semblance kindled! There is none
In all this cold and hollow world, no fount
Of deep, strong, deathless love, save that within
A mother's heart. It is but pride, wherewith
To his fair son the father's eye doth turn,
Watching his growth, aye, on the boy he looks,
The bright glad creature springing in his path,
But as the heir of his great name, the young
And stately tree, whose rising strength ere long
Shall bear his trophies well. And this is love!
—This is *man's* love! What, marvel? *you* ne'er made
Your breast the pillow of his infancy,
While to the fulness of your heart's glad heavings
His fair cheek rose and fell—and his bright hair
Waved softly to your breath. *You* ne'er kept watch
Beside him, till the last pale star had set;
And morn, all dazzling, as in triumph, broke
On your dim, weary eye—not *yours* the face
Which early faded through fond care of him,
Hung o'er his sleep, and, duly as heaven's light,
Was there to greet his wakening! *You* ne'er smooth'd
His couch, ne'er sung him to his holy rest,
Caught his last whisper when his voice from yours
Had learned soft utterance—pressed your lip to his
When fever parched it; hushed his wayward cries
With patient, vigilant, never-wearied love!
No! these are *woman's* tasks! In these her youth,
And bloom of cheek, and buoyancy of heart,
Steal from her all unmarked. My boys! my boys!
Hath vain affection borne with all for this?
Why were ye given me!

PRAISE.

Hark! the hymn of praise is pealing
Loud, triumphant to the skies!
Softer now, now softer stealing,
Faintly on the ear it dies.
Now again the chorus swelling
Like the shout of victory,
Praises, every note is telling;
Praise is all the melody.

Listen! now the sound is dying,
Like the breath of summer even;
Raptured angels, swiftly flying,
Waft it to the gates of heaven.
Still a lingering note is sighing—
Still a strain falls on the ear—
'Tis the echo, faintly rising
With the chorus full and clear.

O! what music is devotion
Breathing in a hymn of praise!
Seraphs listen with emotion,
And a heavenly chorus raise.
But when saints shall meet in heaven,
Sweeter far the notes shall ring;
Praise shall then be ever given—
Souls in bliss shall ever sing.

From Bryant's Poems.

"*In the midst of life we are in death.*"

So live, that when thy summons comes to join
Th' innumerable caravan, that moves
To the pale realms of shade, where each shall take
His chamber, in the silent halls of Death,
Thou go not like the quarry-slave at night,
Scourged to his dungeon; but—sustained and soothed
By an unfaltering trust—approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams!

MISCELLANY.

From the Centinel.

STATE PRISON.

The great purpose of our State Prison, it is well known, is that of punishment for those who violate the laws of society, and who have committed acts of injustice against their fellow men. It is a substitute, in this humane and enlightened age, for corporeal inflictions and lacerations. And if the punishment and prevention of crime were the sole object of the present system, we are of opinion this is the most proper and effectual. For while humanity pleads for this less severe and apparently less revengeful mode of treating the injurious person, it is believed that the purposes of Justice are also best secured, in that the fear of solitary confinement to hard labor for several years will operate more powerfully as a preventive of crimes, than very severe bodily suffering for a short time.

This confinement to labour and in solitude is necessarily attended, in a populous community where the criminals are numerous, with considerable expense. The buildings to confine, the food to sustain, the officers and guards to inspect and govern them, must cost something. The convicts must have necessary food or they cannot labor; some are tenants of the hospital from the first day of their confinement; and not being artists, except in mischief, it is evident their labor will not turn to so good account as if they had been brought up to particular trades, in which they could be constantly employed in prison, and their products of ready demand in market. And whether three hundred culprits could be kept in confinement and thus prevented from plundering the honest citizen, in any other way; say in separate county jails or bridewells with necessary buildings and officers for security, we pretend not to decide; though, from a due consideration of the subject, we are inclined to the belief that all judicious men would readily perceive no saving could be made by a different confinement from that now practised.

But it has always been supposed that our wise and humane legislators had a view to the reformation of (at least) some of the criminals, in the establishment of the State Prison; and were anxious that it should partake also of the character of a *Penitentiary*. They had a hope, that while they were providing a place of punishment and restraint for those who had injured, and without correction and confinement might continue to injure others, it would also prove the occasion of serious reflection and consequent reformation. This important, though not prime object of the institution seems, by some, to be forgotten or disregarded. The *sole* wish and design of many is punishment, to consist of privations and labor, so severe, that the State should incur no expense on their account. That the labors and the privations should be so severe as to deter, if possible, from the commission of crime, we are not disposed to deny; (for punishment, we admit, is the chief design) but with this qualification, however, that there should be nothing of revenge in their treatment, and nothing so extreme in the privations they were made to endure as should be revolting to humanity or inconsistent with the idea that government was desirous of their reformation, and imposed only necessary sufferings for the prevention of crimes.

We are concerned to observe, that some of our distinguished legislators are willing to relinquish the idea of a *Penitentiary;* and to deny even that the laws and discipline relating to our State Prison have any view to reclaim those who are sentenced to confinement there for the commission of crimes.—One of our citizens, who has given considerable attention to this subject, in a letter to Mr Roscoe in England, would fain correct him for supposing it to be so designed, and attempts to shew the irrelevancy of Mr R's remarks, on this supposition. In reply, Mr R. shews, from the very nature and rules of the establishment, that the character of a Penitentiary is a necessary part of the system. This, certainly, was a part of the original plan. And yet it is now not uncommon to hear it said "that punishment (not reformation) is the *entire* object; that civil rulers have nothing to do with *reclaiming* the vicious; that, to *punish* is their province alone; and that the sentence of of confinement to hard labor, in the place of whipping and cutting, is *simply* to restrain the evil-doer.—Of short-sighted or unfeeling politicians, this may be expected; But benevolent and *christian* legislators, we trust, will have other views. They must wish to reform, if possible; and in punishing or restraining from crime they will adopt a discipline and a treatment of the transgressor which promises to reclaim him.

This generous object requires some additional expense. The convicts should be formed into different classes, according to their diversity of characters and crimes. But, especially, they ought to be confined in separate apartments through the night, that they may have time for sober reflection, instead of plotting mischief and instructing each other in greater arts of iniquity. Let them be kept to labor through the day, with watchmen to prevent all combination and concert for evil, and placed separately in cells for the night. This has never yet been fully practised, for want of sufficient rooms; (though the classification and guarding are understood to be attended to in our prison.) It is believed the good effects of this actual *solitary* confinement during the night, would very soon be apparent. And if the reformation of any of the convicts, even of the least hardened, is expected or desired, such provision must be made. If neglected, they will be sent abroad into society, when the period for which they are sentenced shall expire, wholly unreclaimed, and even more likely to injure their fellow men than before. The object, then, of reformation should never be abandoned, no less from motives of preventing evil to society than of doing good to the individual who may be reclaimed.

The *reformation* of the wicked is an object of unspeakable concern; and should not be given up as impossible, until every experiment, which promises a favorable result, has been fairly and fully tried. No expense should prevent; no past failure should discourage us. It is the duty of every christian and every true patriot, to provide facilities in the attainment of such an important object. We have now, in this state, an opportunity of testing the practicability of the penitentiary system, so dear to every real philanthropist. All now wanting here, is an additional building for more solitary cells. The labor of the convicts is sufficiently severe—their food is coarse and cheap, and no other than is absolutely essential to health and strength.—They have a Chaplain to instruct, admonish, and encourage them to reform; and the younger have incidental instruction in the rudiments of useful knowledge.

As a place of *punishment*, our State Prison is believed to be most important, and to have answered the expectations of its founders. But as a *penitentiary*, it has not been productive of the good, some sanguine legislators fondly anticipated. Yet it is believed that this design should not be given up as hopeless. The experiment has not yet been made under all the favorable circumstances, which are within our command. Let us never forget our obligations to do good, even to the wicked—not indeed by treating him like the virtuous—but by seeking his reformation; it may be by severe discipline and long confinement;—not driving him to despair; not leading him to consider all men his enemies and avengers, and thus making him an enemy to all—O, no. Let us seek his return to sobriety, to honesty, to industry;—and let us encourage his feeble efforts, by holding up to him the prospect of his thus regaining the confidence and good will of mankind. HOWARD.

From the London Morning Chronicle.

DEATH OF MR RICARDO.

The country and his friends have to lament the loss of this enlightened, amiable and truly virtuous Senator. An express arrived in town yesterday morning with an account of his death, at his seat in Gloucester-shire. The disease is said to have been water on the brain.

Political economy remained nearly in the state in which it was left by Smith, till the appearance of the writings of Mr Ricardo. To him we are indebted for the discovery of many important principles, and for the correction and modification of many of those laid down by his great predecessor. But in the brief notice to which we now must confine ourselves, we can only allude generally to his merits as a political economist, without attempting a specification of them.

As a Senator he stood alone, and we know not whether he will have any successor. Before Mr Ricardo, we had able, practical Statesmen, great orators, and brilliant wits; but he is the first man who carried into the House of Commons a clear philosophical head, and an inflexible determination never to deviate in the slightest degree from any of those principles, the truth of which he had once ascertained. With snch a determination he could not possess extensive influence in the Parliamentary sense of the word, because in a popular assembly influence can only be purchased by occasional sacrifices to the opinions and even the prejudices of others. But his disregard to all the means of obtaining adventitious consideration gave him great weight with the well informed, both in the House and throughout the country. Forty years ago, when even Burke, with all his financial talents and brilliant declamation, could not obtain a hearing for any thing beyond the routine of every day politics, Mr Ricardo would have been totally disregarded. The diffusion of knowledge throughout all classes of the country has since been very great, and the philosophical elucidations of Mr Ricardo of points in political economy delivered in the most unpretending manner, and unrelieved by any thing extraneous, were listened to by the House with a respectful attention, indicative at all events of a due sense of the value and importance of knowledge. He was the representative of an age when the arts of delusion have lost much of their influence, through the general advancement of intellectual power.

EFFECTS OF WAR.

A Lieutenant in the British service, who was at the battle of New-Orleans, informed a gentleman at Malta, that, "one of their regiments, containing six hundred men in communion with the church of Scotland, was in that action; and that in this one regiment, four hundred of those men were slain by those who profess to trust in the same Redeemer, and hope to dwell in the same heaven!"

RHETORIC.

Dr Witherspoon was famous for conveying a great deal of meaning in a few words. He sometimes adopted a mode that savoured of pleasantry, which probably assisted the subsequent recollection of his pupils. In giving rules for public speaking, he used to say, "Never begin till you have something to say—and always leave off when you have done."

THE LORD'S PRAYER.

The following is a literal translation of the Lord's Prayer, as written by Ealdfrida, Bishop of Lindsfarne, about the year 700; and which is the earliest specimen of the Anglo Saxon language now extant, viz:

"Our Father which art in heaven, be hallowed thy name; to come thine kingdom; be thine will so is in heaven and earth; our loaf superexcellent give us to day; and forgive us debts ours, as we forgive debts of ours, and not lead us into temptation, but free us each from evil.—*Amen.*"

By a literal translation of this prayer, as rendered two hundred years after the period above alluded to, the only material alteration that appears to have taken place is the omission of the sentence, "be hallowed thy name."

About the year 1190, in Henry II's reign, the Lord's Prayer was translated by Pope Adrian IV. as follows, and sent into England:

Ure Fader in heaven rich
Thy name be hailed lich;
Thou bring us thy michall blisse;
Als his in heaven y doe.
Evar in yearth been it also,
That holy bread that lasteth ay,
Thou send it ous this ilka day,
Forgive ous all that we have done
As we forgiven other mon.
Ne let ous fall into no founding
Ac shield ous fro the fowle thing.—*Amen.*

In the reign of Henry III. the Lord's Prayer was rendered into English, in verse like the former, but differing in a trifling degree.

In Richard II.'s reign, the Lord's Prayer was altered by Wickliffe, in his translation of the New Testament, it is brought back into prose. The words, "gif us this day our bread," are there followed by "over other substance."—There is the same addition in the Prayer of Henry VI's reign; and what is singular, the prayer of both of those periods is more similar to the form now observed, than the prayer of Henry VIII's reign (1631) which is as follows:—

"Our fader tat arte in heuen, sanctifyed be thy name, thy kyngdome come to vs. Thy wyll te done in erth as heuen. Our dayly breed gyue us tho daye; ot forgyue us our dettys; as we forgyue our detters, and lead us not into tentacyon, but delyuer us from evil—*Amen.*"

London Books.

THE following books, belonging to the consignment lately made from London, are still for sale at the Counting Room of the Christian Register.

Aristotle's Rhetoric, 8vo.
Bunyan's Holy War, 12mo.
Burns' Works, 4 vols. 18mo.
Blair's Sermons, 3vo.—containing the whole of
Do. Lectures, 3vo. [the Sermons.
Boileau's Philosophical Economy, 3vo.
Butler's Hudibras, roy. 18mo.
Boswell's Life of Dr. Johnson, 4 vols. 18mo.
Churchman Armed, 3 vols. 8vo
Campbell's Philosophy of Rhetoric.
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Evans' Essays, 12mo
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Gibbon's Rome, 12 vols. 8vo.
Gifford's Life of Wellington, 2 vols. 24mo. plates.
Gurney's Dictionary of the Bible, 24mo
Goldsmith's Vicar of Wakefield, 18mo
Hooker's Works, 3 vols. 8vo
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Do. do. 16 vols. 18mo
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St Augustine's Meditations, 8vo
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Rev. Mr Ware's Letters.

JUST published, and for sale by James W. Burditt, Franklin's head, No. 94 Court street, price 12 cts.

Two Letters on the genuineness of the Verse, 1st John, v. 7. and on the scriptural argument for Unitarianism; addressed to the Rev. Alexander McLeod, D. D. of New-York—By Henry Ware, jr. Minister of the Second Church, Boston—third edition.

Advertisement to this edition—Having understood that frequent inquiries have been made for these letters, sinse the last edition was sold, the author has consented to their republication. A very few slight alterations have been made, and an Essay, connected with the subject of the first letter, is added, from the Unitarian Miscellany. With this valuable addition, the Letters are again submitted to the public with the hope that they may do something to aid the cause of Christian knowledge and truth.

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